UNITARIAN MONTHLY

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INTERIOR TRAFALGAR ST. UNITARIAN CHURCH, BURNLEY.

Notes and News.

EDITOR'S ADDRESS : 4, ASHTON GROVE' CRYSTAL ROAD, SOUTH SHORE, BLACKPOOL.

Church Calendar matter should be sent direct to the Printers, Herald Office, Cavendish Works, Ashton-under-Lyne, to save time.

Contributors' copy should reach the Editor notlater than the second Monday in each month

POSTAL PACKETS.—We have received several complaints that the postal officials have made a surcharge on the receivers of small parcels of last issue sent through the post. They were wrapped and sent out in the same way as had been customary for years, and it seems either that new regulations have been made or that a change has taken place in the carrying out of those already existing. Steps are being taken at the printers to avoid further cause of surcharge.

Dr. Jacks, Principal of Manchester College, Oxford, has had conferred upon him the degree of D.Litt., by the University of Liverpool.

The Western Unitarian Union of Churches held its Annual Assembly at Trowbridge on May 17th, when there was a special discussion on Sunday School work.

The 250th Anniversary of Cross Street Chapel, Manchester, was celebrated during the week-end May 19-21, including an address by Rev. Alexander Gordon, M.A., on "What Manchester owes to Cross Street Chapel," since printed in the "Inquirer."

A Sale of Work by the Free Christian Church, Longsight, Manchester, realised £75, April 29th.

The N.E. Lancashire Unitarian Sunday School Union held its 18th Musical Festival, May 20th, at Accrington, with a good attendance.

Good progress is reported by the Auckland Unitarian Church, New Zealand, with an addition of 24 new members in the past year, and various connected institutions prospering. The Minister, Rev. A. Thornhill, M. A., has passed through two serious surgical operations recently, but is now back to work.

Miss Evelyn D. Scott, M.A., is the new secretary of the Sunday School Association at Essex Hall, London.

A memorial portrait of the late Mr. Owen Balmforth, J.P., has been unveiled in the Unitarian Schoolroom, Huddersfield. Mr. Balmforth had been Sunday School teacher and superintendent and member of Church Committee, and was Mayor of Huddersfield (1906-8); he was born 1855, died 1922.

Blackpool North Shore Church Sale of Work on May 3rd realised £52, and South Shore Church, June 14th, £60.

The Manchester Whit-Sunday Festival was held in Cross Street Chapel, in which 20 schools participated, Rev. Chas. Peach being the preacher

The Unitarian congregation at Cambridge has decided that their church shall be named the Cambridge Unitarian Church, and about £4,000 has been raised for the new building.

A Unitarian open-air meeting campaign has begun at East Ham on Sunday evenings after service.

The Whit-week meeting of the British and Foreign Unitarian Association and other societies at Essex Hall, London, were largely attended, and were remarkable for good speaking and enthusiastic audiences. The outstanding events included the Essex Hall lecture on "Orthodoxy" by the Rt. Hon. H. A. L. Fisher, Minister of Education, and an address by Mr. J. L. Paton, High Master of Manchester Grammar School, on "The Churches and Our Pleasures."

The Annual Conference of the Scottish Unitarian Sunday School Union was held at Glasgow, May 27-28, when "Religion in Art" and "Child Psychology" were discussed.

The United Whit-Sunday Service of the Sheffield District Sunday School Union was held in the Upper Chapel, and over 700 scholars and teachers from the affiliated schools assembled, Rev. H. B. Hannah being the preacher.

Over 100 old boys of the "Black Gift" School, Coventry, attended service at the Great Meeting House, and the Rev. Leonard Short preached an appropriate sermon.

Rev. G. Randall Jones, of Norwich, has been giving a series of lectures at Lowestoft, explaining Unitarian beliefs to establish a Study Circle, which might develop into a Unitarian Church.

The Unitarian Historical Society proposes to compile and issue a Unitarian Biographical Dictionary.

MINISTERIAL CHANGES.—Rev. H. E. Haycock has resigned at Chorlton, and also as Warden of the Men's Home at Great Hucklow; on May 14th Rev. Irvine Lister was publicly welcomed to his new ministry at Longsight; Mr. J. B. Tonkin, Manchester College, Oxford, has accepted appointment as minister to Lord Street Unitarian Chapel, Oldham; Mr. F. A. Ginever, B.A., has accepted appointment to Thomas Street Chapel, Portsmouth; Mrs. W. T. Constable, of Warwick, is recognised by the Southern Advisory Committee as a regular minister; Rev. Ben Davies has accepted appointment to the Chesham Unitarian Church, Bury, and resigned at Moss Side, Manchester; Rev. C. E. Reed has accepted invitation to be minister at Styal and Dean Row, and resigned at Mossley; Rev. R. J. Hall, M.A., formerly of Ansdell and Johannesburg, has entered upon his ministry of the Swansea Unitarian Church.

TO BE ALIVE.

(The Rev. J. J. Wright was fond of these lines.)

" How beautiful it is to be alive!
To wake each morn, as if the Maker's grace
Did us afresh from nothingness derive,
That we might sing, How happy is our case,
How beautiful to be alive!

" Not to forget, when pain and grief draw nigh,
Into the ocean of time past to dive
For memories of God's mercies; or to try
To bear all nobly, hoping still to cry,
How beautiful it is to be alive!

" Thus ever, towards Man's height of nobleness
Striving, some new progression to contrive;
Till, just as any other friend's, we press
Death's hand; and, having died, feel none the less,
How beautiful it is to be alive."

Unitarian Worthies.

By Rev. ARTHUR W. FOX, M.A.

7.—JOHN FIELDEN.

JOHN Fielden was born at Laneside, Todmorden, on January 17th, 1784. He got some scraps of education under a village schoolmaster, who inoculated him with his own Radical principles. At an early age he was employed in his father's little factory, where he imbibed his horror of the labour of young children in the cotton trade. The business grew and prospered, because of the excellence and sterling quality of the cloth. In his young manhood he had to walk to and from Manchester to transact the business of the firm. In 1803 his brother and himself opened a Sunday School, where they taught the "three R's" to children without any distinction of denomination. So keen was the desire for education that the school early numbered 700 poor children. For twelve years he was himself the superintendent, and devoted his energies to the good work. He next held a school of his own for this purpose, and in 1818, under the influence of Richard Wright, he became a Unitarian. A congregation was formed under the leadership of John Fielden, for whom, in 1824, the old meeting house and present school was built on Cockpit Hill. He obtained the services of a regular minister, whose salary he paid, who also taught in Fielden's Waterside Factory School. He himself was the superintendent, and the course of studies was increased to a wider range.

During this period he never neglected his political interests and duties. He led the opposition to what was then known as "the new Poor Law," not from any want of sympathy with the poor, but because it was his firm conviction that it was better to help them with out-door relief than to shut them up in a workhouse. In 1832, with William Cobbett, he was elected Member of Parliament for Oldham. He took a keen interest in the attempts of the workers to get the hours of labour shortened, and produced his earnest and able pamphlet on "The Curse of the Cotton Factory System." In this attempt he was joined by Lord Ashley, afterwards the philanthropic Earl of Shaftesbury, and Richard Oastler, to the last of whom he was of invaluable service at a very trying time of his life. It must always be remembered that it was owing to John Fielden that the Ten Hours Bill became an Act in 1847. Lord Ashley was then out of Parliament, and he was prepared to compromise and accept eleven hours. A statue in Fielden Square commemorates the worth of his life, and this great achievement of his. He died on May 29th, 1849. In 1865 his three worthy sons, Samuel, John and Joshua Fielden, built and endowed the noble Unitarian Church in Todmorden, which they dedicated to their father's memory. His sterling character is clearly shown by the fact that he was always known as "Honest John Fielden," of which his descendants are reasonably proud. He was a man of great singleness of character and simplicity of life. He had a dogged determination, which overcame all obstacles in the way of the passing of the "Ten Hours Act." He had a warm friendship with William Cobbett, many of whose views he shared. But it must never be forgotten that during a long period of his life he was the superintendent of the Unitarian Sunday School in his native town. An enthusiast in the cause of education, he did much to give many their first start in life, and his memory is cherished both for what he did and what he was. Full justice has never been done by the outside world to this strong and deeply religious man, and the article in the "Dictionary of National Biography" is particularly meagre.

For further information see an excellent little tract by the Rev. C. Biggins, B.A., B.D., in the "Unitarian Penny Library."

THE INQUIRER.

A Journal of Free Religious Fellowship and Organ of Unitarian Christianity.

It contains Notes of Current Events, Reviews of Books, Articles and Discussions of Special Interest to all adherents of the Liberal Movement in Religion and Social Ethics, Reports of Meetings Denominational and General News of Unitarian and Kindred Churches.

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The late Rev. J. J. Wright, F.R.S.L.

OUR Unitarian weeklies have given particulars of the career of the Rev. J. J. Wright, who died on Monday, May 22nd. He was born May 7th, 1854, at Churchtown, Southport, so that he had completed his 68th year. As a child he lost his mother; his father married again, and the boy became dependent on the care of a step-mother. When very young the family removed to Newchurch, in Rossendale. He became a scholar in the Sunday School of the Bethlehem Unitarian Chapel at Newchurch, where his alertness of mind and ready gift of humour made him a sort of leader amongst boys of his own age. He attracted the notice of the minister, the Rev. S. Fletcher Williams, who took considerable interest in him, and though but a youth he began to give addresses to the children, and ultimately conducted services in the schoolroom on Sunday mornings for children considered too little to go into the chapel. One of these "children" has recently said that he still remembered those addresses.

He and his brother, Charles, greatly benefited by their connection with that Sunday School. Both of them gave their minds to serious study, and through the guidance and influence of Mr. Fletcher Williams, John James ultimately qualified himself for admission as a student at the Unitarian Home Missionary Board, in preparation for entering the ministry. While there and at Owens College he acquitted himself creditably in his studies, though hampered somewhat by delicate health, and in 1877 he was inducted as minister of the Leicester Free Christian Church by his college principal, the Rev. William Gaskell, M.A., assisted by Rev. T. E. Poynting and the Rev. James Black, M.A. When he first appeared before the Leicester congregation there was nothing about him that was physically prepossessing, but when he spoke it changed matters. There was a clearness and firmness of enunciation, a vein of pathetic sadness, an earnest eloquence, mixed with touching emotion and an occasional flash of humour. He was then only 23 years of age, but looked older. He had recently married Miss Annie Sandham, of Newchurch, and they were soon settled in a comfortable home. It was quite natural, after his own boyhood, in which there was not a little unhappiness, that he should take an interest in the poor newsboys of Leicester, and the first book he published was entitled: "Evenin' News, and Other Stories." The present writer has before him a copy of the original edition. His preaching had a strong literary flavour. He told his people much about Thomas Carlyle, and gave readings from "Sartor Resartus." From Leicester Mr. Wright removed to Mountpottinger, Belfast (1879-83) (where his son, Rev. C. M. Wright, of Liverpool, was born), and was later minister at Commission Street, Bolton (1884-90), finally at Chowbent Chapel, Atherton (1891-1919), where, on his retirement, he was made Minister Emeritus, which position he held up to his death.

Rev. J.J. Wright became widely known as a writer for the National Home Reading Union, and, in recognition of his literary work generally, he was elected a Fellow of the Royal Society of Literature. His books: "Little Asker," "Play With Your Own Marbles," and "Merry, Merry Boys," are excellent stories for boys and girls. His work as Editor of "Young Days" made his name a household word in all our Sunday Schools and Churches. His ministry was successful always. He was popular both with adults and children. His influence at Atherton was powerful amongst his own people, and in the community. He was kindly, genial, tactful, and kept things going. His wife died in February, 1919. He suffered from ill-health for some years and latterly went through a severe operation, from which he never recovered.

Many have reason to be grateful for the good they have received from him, and not least the one who pens these lines. By his faithfulness, devotion and earnestness he won for himself a very honourable position in our denomination. He was a consistent Unitarian, a helpful preacher, a much loved minister, a loyal friend, and withal—a good man. He has laboured, and others have been blessed in his labours, and the memory of him will remain sweet in many minds and hearts.

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DEATHS.—Mrs. John Swindells, Hollingworth, Manchester, May 18th, 72; Rev. J. J. Wright, F.R.S.L., Leigh, Lancs., May 22nd, 68; Mrs. Hardinge Matthews, Shavington, Crewe, May 19th, 81; Mr. R. T. Heys, Stockport, May 16th, 71; Mrs. H. R. Oddy, Halifax, May 14th; Mrs. Herbert Bramley, Sheffield, May 27th; Miss M. H. Powell, Aberystwyth, June 4th; Mrs. Catherine Stone, Bristol, May 31st, 95; Mr. Edward King, Hinckley, June 19th, 52; Mr. George Abbott, Sheffield, June 5th, 81; Mr. John Armstrong, of Oldham, at Llandudno, June 10th, 63; Mr. W. E. Hollis, Birmingham, June 8th 69.

For the Children.

By Rev. H. FISHER SHORT.

ROSES. (Concluded.)

"Roses? Any roses?
Roses, who'll buy?
A smile or a 'Thank you'
For blooms that won't die."

Dickie Darwent wondered what was coming. To be really, truly, properly happy he surely wanted. As surely, he thought that wheels and pulleys and machines and engines were the secrets of supremest joy. It would be nice to sell roses, of course; but roses didn't bloom all the year round, and even if they did, they couldn't make him half as jolly as getting into overalls, getting delightfully dirty, and helping to make noisy music in Dad's shop.

Thoughts like these galloped through his head and made him forget where he was.

A merry laugh from the Fairy brought him back.

"Yes," she laughed, "you have completely missed the secret."

Dickie looked up and reddened. "Please, tell me what it is," he said.

"You know Sir Peter Pan Barrie, don't you?" smiled the Fairy.

Dickie thought he understood, but wasn't quite sure, so he nodded.

"Well, the other day he was telling a lot of clever people in a college that the dear God gave us memory that we might have roses in December. Beautiful, wasn't it?"

Dickie thought he ought to understand, which he didn't, so he nodded again.

"Sir Peter Pan Barrie knows the secret, you see—or, rather, I see you don't see." And again the merry laugh of the Fairy rang through the garden.

"Now listen," she smiled. "Your life is like a railway journey, and some of your fellow-passengers are with you from the beginning to the end; but most of them come into your train at one station and drop out at another. All of them, however, need roses to cheer and sweeten and beautify their souls."

Looking into Dickie's face, the Fairy said, "I believe you are beginning to see."

He was, for he said eagerly, "You don't mean real roses that grow on rose trees, and you don't mean really selling."

"Good," laughed the Fairy, clapping her fairy hands.

Encouraged, Dickie said, excitedly, "You mean——. You mean——."

Seeing that the words wouldn't come, the Fairy came to the rescue.

"What I really mean is this. Cheery smiles and happy words and kindly deeds are like roses, especially when they grow out of gentle hearts. These are the roses you are to sell, not for money but for love. Those who buy them will be made glad, and they will treasure them in the wonderful vases of memory. And when December comes, that is, when life is cold and bleak and dark, with sadness or loneliness or old age, your lovely roses will change a winter of discontent into glorious summer."

Dickie thought he had heard beautiful words like those before. Whilst he was wondering when and where, the voice of the Fairy seemed to grow familiar.

It was saying, "Wake up, sonnie boy, and mind your rose." And looking up, he saw that the face of the Fairy Queen was the loving lovely face of Mother.

Trafalgar Street Unitarian Church, Burnley.

Opened February 11th, 1871. Roll of Ministers: Revs. A. Stradling, J. W. Rodgers, T. B. Broadrick, G. T. Walters, Thomas Leyland (1878-1891, with brief interval at Douglas, 1885). John Boughey (1891-5), A. Cobden Smith (1896-99), E. A. Voysey (1900-2), J. M. Whiteman (1904-8), Supplies (1908-11), W. J. Pigott (1911-13), Supplies (1913-16), Harry Taylor (1916-17, Lay Minister), F. Coleman (1918, present minister).

BOOK NOTICE.—"Aspects of Modern Unitarianism," in type, held over for next issue. (See advertisement.)

UNITARIAN HOME MISSIONARY COLLEGE

THE ANNUAL PUBLIC EXAMINATION
of the Students of the
UNITARIAN HOME MISSIONARY COLLEGE

will be held at "Summerville," Victoria Park, Manchester, on Tuesday, July 4th, commencing at 10-30 a.m. The Visitor's Address will be delivered at 4-30 by the Rev. H. J. Rossington, M.A., B.D., on "The Modern Ministry." Prizes will be given to the Students, and Tea will be provided at 5-30 o'clock. On the Evening of the same day, the Valedictory Service will be held in Cross Street Chapel, at 7-30, and will be conducted by the Rev. Dendy Agate, B.A. Music by the Choir of Longsight Free Christion Church

The attendance of all friends of the College is earnestly invtied.

For the Committee,

G. A. Payne, R. O. Herford, Hon. Secs.

June 20th, 1922.

What Think Ye ?

By the Rev. WILLIAM C. HALL, M.A.

1.—WHAT THINK YE OF GOD?

FEW people deny the existence of God. Some doubt it, as a matter on which they cannot make up their minds ; but we seldom find anybody who will openly declare that there is no God. There is a general belief in God. But when we come to ask the question, Who and What is God? we are met with different answers. Few people have clear opinions. This is not surprising when we consider that the Christian Churches, which are concerned with preaching doctrines about God, and ought to be able to teach with knowledge and understanding, are themselves divided in opinion. Different doctrines cause what should be one united Christian Church to be divided into many Christian Churches, all of which profess to have something distinct to preach, something which each claims to be better and truer than what the rest possess. Many of these distinctions are exceedingly trivial. But there is one great difference of opinion which, so far as their teaching is concerned, places the Christian Churches into two distinct camps. This difference is the difference between the " Trinitarian " and the " Unitarian." Most of the Christian Churches are Trinitarian ; that is to say, they profess and teach the doctrine of the Trinity which declares (1) that there is one God, but (2) that His Godhead includes Three Persons (the Father, the Son, and the Holy Ghost), and (3) that the Three Persons, who are equal, are each uncreated, incomprehensible, eternal, Almighty, God, Lord, yet (4) that there is only one uncreated, incomprehensible, eternal Almighty Lord God. This doctrine is held by many to be necessary for salvation; in other words, it is said that those who do not hold it are doomed to eternal damnation.

The Unitarian does not believe this doctrine: he does not even profess to understand it. But understanding the simple teaching of his Master, Jesus Christ, who never taught that God is Three Persons in One, he believes that there is one God who is Father of all men, of all ages and nations, and who is to be worshipped in spirit and in truth, not in beliefs, but in true and spiritual lives. He does not believe that God will punish any of his children with eternal damnation and torment, but that He will judge them with justice, remembering also mercy and love. He believes that at some time in God's eternity all souls will be saved, that not one will perish everlastingly. And he believes this because he believes that God our Heavenly Father is a God of love.

The Unitarian Women's League.

By Miss E. JOHNSTONE.

THE Whit-Week Meetings are over! Delegates from many parts have met in spiritual communion and social and educational converse. The far-reaching effects of this good fellowship are immeasurable. This year, as every year, we returned to our varied spheres of labour with renewed vigour, re-formed vows of service and usefulness, and " a something inside " generated only by the meetings.

Of our own meeting it is difficult to give a true idea. One has to be present to see, hear and FEEL it. Mrs. Kitson presided in the absence of Mrs. Bernard Allen, from whom greetings were received, and the good wishes of the members sent. Miss Evelyne Scott conducted the short opening service, and in her address dwelt upon the first object of our League and its great importance. Miss Brooke Herford's interesting account of our foreign work, including the Rev. F. Hankinson's work of relief administration in Hungary, proves the strengthening of international ties, which our League exists to establish.

Miss Mitchell carried the meeting with her when she gave her glowing and enthusiastic account of the Fellowship Section of our work, and the " friendly links " established chiefly amongst the younger members of the branches. Mrs. Sydney Martineau, in presenting the accounts, pleaded for more donations as well as the 5s. subscription from every branch, and it is to be hoped that she pleaded not in vain. Greetings were sent to our Alliance friends in Overseas Dominions, Canada and America, to which Mrs. Channing Brown, of Boston, responded in an appreciative little speech. Mr. Hankinson's report of the details of some of the work done in Hungary on behalf of the American Women's Alliance and our own League brought our meeting to a close with the expressed feeling that it had indeed " been good to be there."

On Friday we met again in conference, at which many subjects of interest to the good conduct and well-being of our League were debated, after which Mrs. Sydney Martineau entertained all the women to lunch at " The Cabin." Grateful thanks for all the kind hospitality received were given to our hostesses, and the inevitable " Goodbyes " followed, and at a later hour in the day the delegates were enduring heated, crowded and trying journeys to North, East and West, with a sense of keen satisfaction at having been privileged to be one in the crowd who attended the Whit-week Meetings at Essex Hall in 1922.

National Unitarian Temperance Association.

Temperance matters were more than usually to the fore at the Whit-week Meetings. During the Business Meeting of the British and Foreign Unitarian Association on Wednesday Mrs. W. Blake Odgers, J.P., moved the following resolution in a forcible and eloquent speech, and it was carried by an almost unanimous vote, after a lively discussion, viz. :—

"Recognising that the development of the Nation's religious life is hindered by the drinking habits of the people, this meeting pledges itself to do all in its power to further Temperance reform. It also calls upon the Government to enable the people to free themselves from the drink incubus by giving them the power to veto the sale of intoxicants in their several localities."

The Annual Meeting was held at Essex Hall on Friday, June 9th. On this occasion the Public Meeting preceded the business. The President, Dr. J. Lionel Tayler, took the chair at 3 p.m. and moved the following resolution, and it was seconded by the Rev. Walter M. Long.

"This Meeting, being of opinion that no license for the sale of intoxicating drink should be granted except to meet an undoubted public demand, due regard being paid to the national welfare, respectfully and strongly urges the Government to give to the people of England and Wales the power to determine whether existing licenses should be renewed or not, and also, the power now used by many landowners to decide whether new licenses shall or shall not be granted. Further, this meeting affirms its conviction that the people have a right, which should not be denied them any longer, to deal with this matter. It also asks that Clubs shall be placed on the same footing as public houses."

The Rt. Hon. Leif Jones, President of the United Kingdom Alliance supported it in a fine speech, detailing the past, present and future of the Local Option movement in this country and abroad. A number of questions were asked and answered. Mr. H. C. Chancellor moved, and Mr. J. Bredall seconded, a vote of thanks to the speakers. About 100 to 120 persons were present.

The Business Meeting took place at 4.30. Dr. Tayler, the President, after a brief address, called on the Secretary, Mr. E. F. Cowlin, to read the report, but this, having been printed and circulated, was taken as read, and the Secretary confined his remarks to the need for increased membership, and called attention to the fact that the Association was on a dual basis, i.e., that non-abstainers could become honorary members. This led to some discussion, in which Mr. H. C. Chancellor and others took part. It was thought that it would be better if membership were confined to total abstainers, and non-abstainers in sympathy with Temperance work welcomed as associates. It was agreed that the attention of the Executive should be called to the matter. The Treasurer, Mr. E. Buser, presented the statement of accounts, and laid stress on the work done by the Rev. H. Bodell Smith as lecturer and agent under the Forward Movement Scheme, and hoped it might be possible to renew this much-needed effort ere long. Mrs. Blake Odgers seconded the adoption of the report, and it was carried. Miss Florence Hill moved a vote of thanks to the Officers and Committee, and their re-election, except that Mrs. Barley, of Kentish Town, and Mr. Alex. Philpot, of Stratford, take the places of Mr. E. A. Carlier and Mr. T. Chalmers, who have resigned. Mr. C. E. Cubbins, of Northampton, seconded, and it was agreed to. Tea was then served.

THE SUNDAY SCHOOL.

A good Sunday School is an asset to any town. A good Sunday School and its societies provide a valuable training ground for young citizens. School and societies afford opportunities for practice in work that will be of service to the community. Some of the finest public servants have found their way to unselfish service by means of club, and Band of Hope, and elocution class. A few years ago they were to be found in trades club and sharing-out club; and now they are in the town council.

The idea of service pervades all Sunday Schools. In some, great pains are taken to impart correct ideas; in others the concern is to emphasise principles and leave the working-out thereof to the individual. It is especially so in the latter respect in Unitarian Sunday Schools. But the time has arrived when Unitarian teachers and leaders should formulate a body of teaching in such wise that, when schooldays are over, or the merely receptive stage is at an end, there may be a degree of confidence that all trained in our schools are similarly equipped. All who pass through our schools should have the same ground work of workable ideas.

God, God the Father of all mankind, is the truth upon which our teaching and life are based. It is the grandest basis of all. Compare it with the doctrine so commonly taught but not so commonly held—man, the child of sin! There is nothing to apologise for in the belief in God the Father, nothing to be ashamed of! It is a belief that finds its best expression in brotherhood. "We are members one of another."

Living schools seek contact, are ever trying to improve the statement of their aims, develope the practice of their principles, perfect their aims. and the question is: "What are YOU doing about it?"

J. A. P.

LITERATURE.—" Sarah Flower Adams," A Memoir, by H. W. Stephenson, M.A., Lindsey Press, 5, Essex Street, Strand, London, W.C. 2., 2s. net, paper covers 1s. 6d. net.

In this little volume Mr. Stephenson has collected all the information he could find concerning the life of the authoress of the hymn, " Nearer, my God, to Thee." Apparently there are no " ample records which would make possible an adequate portrayal of her life history.' But from such sources as there are, there is here an interesting account in four chapters, with an appendix and a bibliography. Brief as is this narrative, it gives us glimpses of contact with Coleridge, W. J. Fox, Robert Browning, Macready (the actor), Miss Martineau, and others. There are gaps in the story of years of which there is no account discovered. In this collection of particulars Mr. Stephenson has done a piece of good work, which may stimulate others to further research to make the account more complete. The appendix consists of a list of the writings of Mrs. Adams. There is reference to these in the body of the book, and in Chapter IV. to " Vivia Perpetua " more especially which is a dramatic poem in blank verse that deals with the trials and sufferings of the early Christians. Her best known hymns are: " Nearer, my God, to Thee," " He sendeth sun, He sendeth shower," " Part in peace! Is day before us? " out of thirteen original compositions contributed to W. J. Fox's, South Place Chapel, Hymn Book. There are four illustrations, including portraits of Sarah Flower Adams, her father(Benjamin Flower), her sister (Eliza Flower), and a facsimile of the original MS. of " Nearer, my God, to Thee." Sarah Flower was born February 22nd, 1805; she married William Bridges Adams, an able engineer and inventor, of good literary ability, September 24th, 1834, and died of consumption August 14th, 1848. The book would not have lost anything if each chapter had been headed with its title corresponding with them as given in table of " Contents," and the principal title of the book should not have been secondary on the title page. The book is well written, and does credit to the printer, and deserves a wide circulation, especially amongst Unitarians.

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Contributors.—R. Nicoll Cross, M.A.; J. Cyril Flower, M.A.; S. H. Mellone, M.A., D.Sc.; W. Whitaker, B.A., and the Editor.

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THE AUTHOR OF

NEARER MY GOD, TO THEE

(SARAH FLOWER ADAMS)

By H. W. STEPHENSON, M.A.

It is natural, and inevitable, that we should desire to know something of the writers of those hymns which, for us, have had a real significance. " Nearer, my God, to Thee," is the expression of a faith that endured many doubts, and at one time seemed as though it would utterly pass away. Of the author we have known little, and this account of her life is to be welcomed not only for the care which has been taken in its preparation but also for its vivid portrayal of one who, triumphing over earlier difficulties, gave to the world a confession of faith which has become a part of universal hymnody, and has been translated into many languages.

The illustrations include a reproduction in facsimile of the original MS. of the hymn " Nearer, my God, to Thee."

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